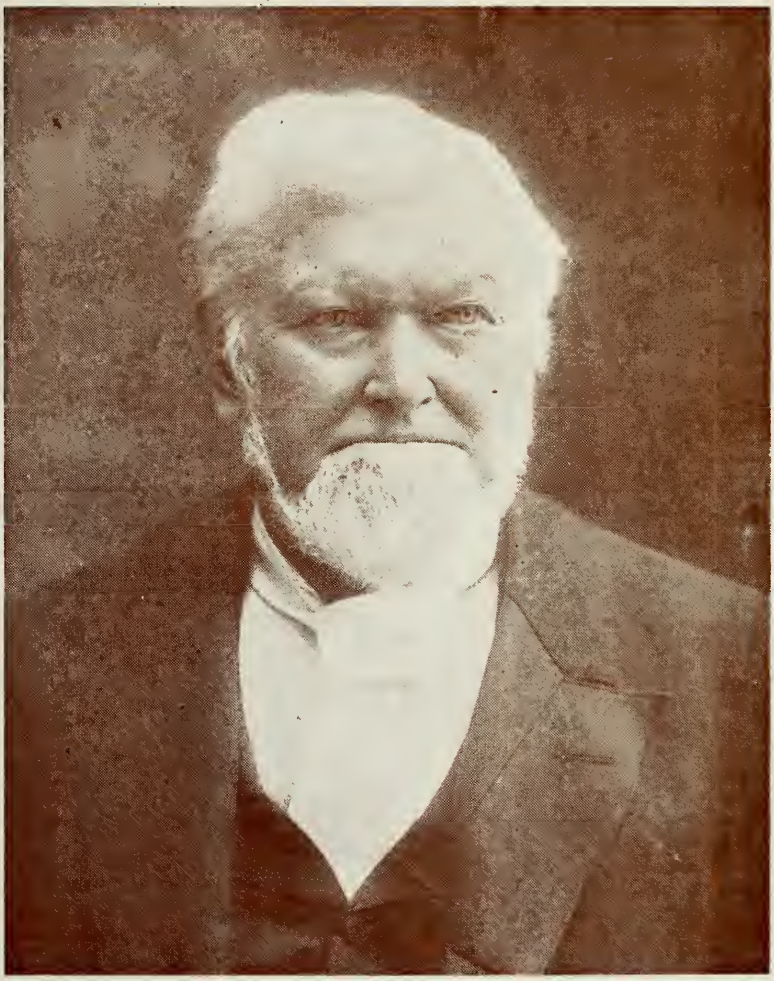
March 5
1942

Millennial Star



Vol. 104, No. 10 Thursday, March 5, 1942

POETRY

LINES WRITTEN IN EARLY SPRING

I heard a thousand blended notes,
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

To her fair works did nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts in that sweet bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played;
Their thoughts I cannot measure:—
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

From heaven if this belief be sent,
If such be nature's holy plan,
Have I not reason to lament
What man has made of man?

THOUGHT FOR THE WEEK:

I am not afraid nor ashamed to expose and oppose the iniquity of men, though they may stand in high places.—Brigham Young.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 10 Thursday, March 5, 1942 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 4510

The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.

—Doctrine and Covenants 130: 22.

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THIS WEEK'S COVER

WILFORD WOODRUFF, fourth President of the Church, was born on March 1st, one hundred and thirty-five years ago. He was a great Missionary and converted many hundreds of souls to the Gospel in this land.

Shouting Does Not Make It True.

By Elder Richard L. Evans

Of the First Council of Seventy

Remarks at General Conference, October, 1941

Richard L. Evans

I AM indebted to Dr. Carlton Culmsee of Brigham Young University for inviting my attention to a survey recently conducted by a professor of psychology. The survey queried students and teachers in two of the major institutions of learning in America, one in the far west, and one in the midlde west. The result was the rearrangement of the order of the Ten Commandments. The presumption of rearranging the order of the Ten Commandments is exceeded only by the manner in which they were arranged. These many students and teachers were asked to list the Ten Commandments in what they considered to be the order of their importance, and the results indicate facts with which you and I are already familiar.

For example, the Fourth Commandment, referring to observance of the Sabbath day, was moved to ninth place. I am sure that we see the evidences of this feeling all about us. I would hesitate to make the mistake that some in ancient Israel made in particularizing too much on what should and should not be done on the Sabbath day, but I am sure that most Latter-day Saints know when they are keeping the Sabbath day and when they are not keeping it, in spite of all the rationalizing that we do. I must confess I am still old-fashioned enough to be shocked to go among the Wards and Stakes and find Ward or Stake officers excused for deer hunting, or pheasant hunting, or for fishing—not fishers of men, by the way. I am not sure that this is not a day on which to catch up with all the odd jobs that have been neglected during the week. I am sure that it is not a day for public celebration or for athletic contests. I am disturbed in my thoughts when buses come into my neighbourhood and take our young men and women off for a day of Sabbath ski-ing. I am sure in my own heart that it is not a day for patronizing places of commercial entertainment, and I am sure, to repeat, that we know in our hearts when we are and when we are not keeping this day of rest and worship and good works.

PROFANITY

Another of the significant changes in this survey was the moving of the Third Commandment to tenth place. That has reference to profanity, to the taking of the name of the Lord in vain. The students so queried, considered that of least importance. I am inclined to believe that it would have been eliminated entirely, except that there was the place to fill,

and they had to include it somewhere. Our brother, Joseph Fielding Smith, has recently written two articles that have appeared in current issues of the "Improvement Era" on the proper use of the name of Deity, which I commend for your reading and re-reading. I am sure that this revolting practice of prevalent profanity is grievous in the sight of our Father in heaven, and an offense to every sensitive and thoughtful and reverent man or woman.

Another most significant change was this: The First Commandment was relegated to the seventh position, that one that has reference to the Lord God and our relationship to Him. In other words, it means that in the thinking of these university students, and I believe they are a barometer of thinking generally, the Lord has been relegated to a place of secondary importance in the scheme of religion, and religion in their minds has been reduced to a system of ethical standards, and when we reduce religion to a mere code of ethics, we have stripped it of its life and power.

The complete order of re-arrangement was as follows, with the original scriptural number in parenthesis:

1. Thou shalt not kill. (6.)
2. Thou shalt not steal. (8.)
3. Thou shalt not commit adultery. (7.)
5. Honour thy father and thy mother. (5.)
6. Thou shalt not covet. (10.)
7. I am the Lord thy God, thou shalt have no other Gods before me. (1.)
8. Thou shalt not make unto me a graven image. (2.)
9. Remember the Sabbath day, to keep it holy. (4.)
10. Thou shalt not take the name of the Lord thy God in vain. (3.)

I am sure that the Lord knew what He was doing, that He is enough of a teacher, to state first things first, and I repeat, that the presumption of re-arranging the order of the Ten Commandments according to their supposed current social importance, is exceeded only by the significance of the order of this re-arrangement. The fact is, if we were to keep the First Commandment—and love the Lord our God with all our hearts, and have no other Gods before Him—all the others would follow in due course without any difficulty whatever.

TRUTH NEEDS NO EMBELLISHMENT

I am aware that we live in an age of great exaggeration, of unguarded statement, of propaganda—that shouting is sometimes thought to be a substitute for truth, that there are those, the type of which you know as well as I, who believe if they shout a thing long enough and loud enough, some of it will be believed, regardless of its inherent truth or falsity.

It was invited to my attention recently by a student of Scripture, not of our Church, that the Saviour of the world seldom indulged in the use of modifiers or intensifiers or adjectives. He simply stated plain truth without undue

(Continued on page 149)

A Valiant Soldier.

Elder George Katene

GEORGE KATENE, a Maori soldier serving in the New Zealand forces, was in London during the Summer of 1940, just preceding the "blitz" period. He and another member of that great race, Hirini Heke, visited me several times when the "Star" office was housed at Gordon Square, and I grew to admire and respect these stalwart members of the Church from the Antipodes. I asked Brother Katene to write an article for these pages, which was published in November, 1940. My joy was great when I received a letter from Sergeant Katene, which is published herewith, but greater still was my joy when, reading through the speeches given by the seven Presidents of Seventies at General Conference, October, 1941, I read these words of President Rufus K. Hardy:

> NOW, today, I received a letter from the far-off regions of New Zealand, and in that letter I received some very cheering news to me. Our boys in New Zealand who belong to this Church, who are in the war, were not lost as reported. They have been found, nearly all, or all of them, and taken into prison camps. Brother George Katene, one of the stalwart Elders in the Church of Jesus Christ of Latter-day Saints in that land far from his home, has been signally honoured. He has been marked with the decoration of Great Britain, for his valour—and may I say that he is one of the graduates of our Maori Agricultural College.

I am sure we are all proud of Brother Katene and happy to hear that he is safe and alive and able to bear strong testimony to the truth of the Gospel.—EDITOR.

H.Q.C. 28th Battn.,
N. Z. E. F.
Middle East.

The Editor,
"Millennial Star,"

Brother,

I have the privilege and opportunity of a few minutes' grace to pause a while in my dismal diversions to pay thanks and due glory to you and those who have made it possible for we of the forces to maintain communication with our Church through the able medium of the "Millennial Star." I know these Brethren in the Forces, who share with me your blessings, do appreciate the "Star" very much. There are times when the weakness of the flesh tends to absorb one's interest in tiredness, away from the reading of our literature; yet again there are moments when the soul grows weary of sordidness and seeks for refining influences. It is the latter

feeling that makes us real glad that we have a "Star" to lead and guide us. I remember, not so long ago, I was one of many soldiers that were evacuated from Greece to the Island of Crete. I guess it was the natural reactions of the mind that had been enveloped by maelstroms of sounds from the planes, guns, bombs, shells, and other sources of warfare; maybe it was the soothing balm that quietness puts upon our frayed nerves; whatever it was, the atmosphere seemed to be charged with quietness. And there, 'midst the quietness and peace of the beautiful olive groves of Crete, I knew, and many others knew, for they told me, that they owe a lot to the man on high. About two days after we received mail; amongst the letters received was a "Star." Though three or four months have passed, I know the joy it gave in its reading was great. Even through all the horrors of the Battle of Crete, where the span of life could be measured by a snap of one's fingers, one was comforted by the fact that there was a God on high who looked down with tender mercy on His children; that there were also loved ones who pray for our protection and safe return—and I thank God for them all. I thank God for the Church of Jesus Christ of Latter-day Saints, for it has brought me riches untold in the things I need most, especially Brotherhood. So, God Bless you all who strive in the Cause of God. May He bring prosperity out of the mission field allocated to your care. May He Bless the good people within.

A Brother in the Gospel,

GEORGE KATENE, W.O.2.

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SHOUTING DOES NOT MAKE IT TRUE

(Continued from page 147)

embellishment, and I think this is a thought to keep well in mind in this day when everything is represented as being "colossal," "stupendous," "gargantuan," or "ultra," or something of the kind—whatever it is, the "greatest" of whatever it is. In the face of such statements, I remind myself that a truth quietly spoken carries its own weight, and we must go about our business quietly and earnestly with "the warning voice, every man to his neighbour, in mildness and in meekness (Doctrine and Covenants 38: 41), proclaiming that which we know to be true, with tactfulness, with plainness, and with unceasing diligence on all occasions.

If you can imagine the Sermon on the Mount littered with extravagant adjectives, you know what I mean. "Blessed are the pure in heart, for they shall see God"—"Blessed are the meek, for they shall inherit the earth." What could add to such conclusive statements? So, without any adjectives, I wish to add my testimony to yours that I know that God lives; that Jesus is the Christ; that Joseph Smith and all his successors have been the representatives of God our Father on the earth in this dispensation—and that all men may come to that knowledge, and that we who have it may walk in harmony with it, I ask in the name of the Lord Jesus Christ.

Programme For The Relief Society Centennial Celebrations In The British Mission 1842 - 1942

TUESDAY, MARCH 17th:

1. The planting of the Relief Society Centennial Tree, with prayer of dedication by a member of the Priesthood (highest in authority present). Either an oak, birch or beech tree is suggested, preferably British oak, if obtainable.
2. Play or Pageant or Social Evening suitable for the occasion. (In any Branch where Relief Society is not organized, Branch Presidency are requested to present the programme with the aid of the Sisters.)
   If Branch premises are not available, the programme should be presented in some member's home, i.e., on Tuesday.
3. Luncheon, tea, or supper, whichever is more convenient to the majority.

SUNDAY, MARCH 22nd:

Uusual Branch Evening Service time should be devoted to the Centennial Relief Society programme.

The stand should be occupied by the Sisters of the Relief Society. Only the Branch President need be on the stand with them, and after the Sacrament take his place in the congregation, leaving the Sisters in charge.

Opening hymn: "O Awake by Slumbering Minstrel," No. 124, L.D.S. Hymns.
Invocation: Relief Society President or a Sister.
Sacrament hymn: "Again We Meet Around The Board," No. 9, L.D.S. Hymns.
Address: "The Organization of the Relief Society and Its Reason."
Address: "What Relief Society Has Accomplished in the Last Hundred Years."
Solo or Duet: "O My Father," No. 395, L.D.S. Hymns.
Address: "The Biography of the Relief Society President I Most Admire."
Short Talk by a Board Member or Relief Society Supervisor, if present.
Closing hymn: "The Time Is Far Spent," No. 69, L.D.S. Hymns.
Benediction: Relief Society Officer or a Sister.
All hymns are by Eliza R. Snow.
Addresses should be about 8 to 10 minutes each.

REMINDERS:

District and Branch Presidents, Relief Society Presidents, and District Supervisors:

We have just received the Centennial material from the General Board. Pageants, plays, a song, and our programme have been immediately reproduced. To save time and postage,

(Continued on page 160)

Our Missionaries' Page

THE strength of our Church in the British Mission shall be as the labours of our Missionaries, full time and Home, our Priesthood and our large number of Sisters.

The time is not far distant when the Lord shall cut His work short. The time is almost at our door when great signs shall appear in heaven. The nations shall seek the Lord then, for they will be encompassed with scourges and desolation. This Church, the beacon light to the nations of this earth, shall abide the day, shall stand to minister to those who repent and come with broken hearts to receive baptisms, blessings and endowments at the hands of Ephraim, the servants of the Living God. Thousands shall knock at the doors of our Church. Now is the time to prepare for that day.

Even the Ten Lost Tribes shall come from the north country and, as the prophet speaks: "They who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves . . . and they shall bring forth their rich treasures unto the children of Ephraim, my servants; and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the Children of Ephraim."

The servants of the Lord—Ephraim. How great is your calling, Latter-day Saints, Children of Ephraim, rightful heirs to all the richest blessings of Heaven. Do you realise our future state? Most of us only dimly perceive the "marvellous work and a wonder" placed before us.

May we encourage you, our fellow Missionaries, to put upon yourselves the armour of the Lord's priesthood, power, and authority, and go forth to fulfil your sacred callings with all your heart, might, mind, and strength. Your reward is sure, your destiny is clear!

Reports from the Field:

"Whilst tracting I was invited into a house, with the result that a lady attended the Sacrament meeting. I also took a friend to a cottage meeting."—Sarah Grundy, Handsworth.

"Spent half an hour at inactive member's house, singing at his request. A wonderful spirit was enjoyed."—M. Foster, South Shields.

"We held a cottage meeting in the home of Sister M. Fyfe this week. Three Home Missionaries were present, three members, and two friends. Later on we had an interesting discussion on Church organisation. Those present expressed the hope that there may be more of these cottage meetings."—Ida M. Willis, Liverpool.

"I visited a couple who investigated Mormonism a few years ago. I took a few 'Star's' and an 'Improvement Era.' They were very pleased to have them, and asked me to call again."—Nellie Butterfield, Leeds.

This page will deal in future with doctrinal and practical queries as far as possible.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH, AND MY PEOPLE.

—A. K. A.

The Latter-Day Saints' "Millennial Star"

THURSDAY, MARCH 5, 1942

EDITORIAL

Mormonism Can Save The World From Destruction

TODAY, when most of the nations of the earth are locked in deadly combat, when the dangers of destruction by sword, famine and disease appear to threaten the most powerful alliances of nations, one looks with fear and apprehension upon this frightful cataclysm. The very foundations of the whole human race are in danger of utter annihilation. Yet the strife shall cease; the ghastly weapons of war shall be laid aside; the nations shall emerge from this hell of human carnage, malice, avarice and venom, bleeding and faint with pain and suffering, but the aggressor shall not triumph. Satan, who leads the aggressor nations today, will have claimed many human beings in final mortal death on both sides, but he shall not succeed to destroy those who fight in self-defence for the preservation of human freedom and the right to live according to the dictates of one's own conscience.

Yet, while this carnage continues, while the flower of humanity perishes on the fields of battle, the human cry in the hour of anguish ascends to heaven with bitter utterances demanding "If there is God, why does He not stop it?"

There is a God, a personal, living God, our Father who created us in His own image. He watches us with a heavy heart, with sorrowful countenance and anguish of soul, for He is not a spirit, a myth, an incomprehensible God of the Nicene Creed. Oh, no, my fellow Christians! He is a personal, living God, possessing a body of flesh and bones and a spirit. He is like you and I in all but mortality. He is an immortal, resurrected, perfected Being. And His Son, Jesus Christ, our Elder Brother, He who came down from heaven in the Meridian of Time to teach us the way of life and salvation, He who died on the Cross to redeem the world from eternal death—He, too, shares the anguish and sorrow of His Father. They both look down upon us, and what do they behold: bloodshed, hatred, corruption in high and low places, immorality, prostitution and abominations which defile the earth. Instead of asking our God why does He not stop this war, He should ask us why do we not cease from all our abominations and sins, which have brought upon us this frightful war. The Prophet Isaiah, with the eye of a seer, foresaw our day, and cried in the anguish of his own soul:

"The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear. . . .—Isaiah 24: 5; 59: 1, 2.

Throughout the ages, whenever the nations stooped down to whoredoms, drunkenness, corruptions and evil deeds, their punishment invariably was war, famine, pestilences and earthquakes. Among the wicked, few righteous are bound to perish, but not forever, for there is provided the resurrection and life through the atonement of Jesus Christ .

But how can we stop this war? What is it that this God of yours requires of us? Tell us, Latter-day Saints!

O nations of the earth, if only you would listen to the voice of the Lord uttered again in this day and age through the Prophet Joseph Smith, you would know that this Church, so-called Mormonism, holds the answer to your question, provides an escape from utter destruction spoken of by Isaiah. This Church, divinely restored to the earth in this final age, or the Dispensation of the Fulness of Times before the Second Coming of Christ, holds the keys, the authority and the means whereby all those who subscribe to its teachings will be saved from final destruction and suffering.

Said the Lord through the Prophet Joseph Smith to the Elders of the Church:

"Hearken ye Elders of my Church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of my spirit:

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare ye for the great day of the Lord.—D. and C. 43: 15, 20.

The Elders of this Church, commissioned from on high, ordained by prophecy and by the laying on of hands, will baptise you by water and by the Holy Spirit if you would yield obedience to their teachings, repent of your sins, turn away from all unrighteousness, and, in humility of your heart and soul, come before this Church to receive the ministration of the servants of God, and receive it freely, for these servants do not minister for gain.

Simple expedient: believe the testimony of the Latter-day Saints; accept the Restored Gospel; understand that God is not a myth or essence, but a living, personal God; have faith in Him and in His Son; repent of all your sins; receive baptism of water and of the Spirit, from the Elders of the Church; remain faithful unto the end of your mortal life; and you will escape the wrath of God and receive not only salvation but exaltation in the Kingdom of Heaven, and on earth you will enjoy peace and safety, and dwell happily.

—Andre K. Anastasiou.

Joseph Smith Wrote Better Than He Knew

By Elder Cecil E. McGavin
Author of "Cumorah's Gold Bible" and "Mormonism and Masonry"

THE Prophet Isaiah has said of the book whose words the learned could not read, "And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned . . . Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."—Isaiah 29: 12, 14.

Such a miracle was achieved in the translation of the Book of Mormon!

It is filled with wisdom unknown to the keenest minds in 1830. It is free from the common errors of time and space, those anachronisms that are to be found in the work of the greatest writers of all time. The appearance of one such error in this divine book would arouse our suspicions, yet no such marks of the human hand are to be found in this precious volume.

Without any reflections upon the genius and ability of the beloved Shakespeare, let us call attention to a few striking errors that appeared in his popular plays, emphasizing thereby that the untutored youth in the suburbs of a backwoods town wrote better than he knew when he dictated to his scribe the pages of the Book of Mormon. The skilful Shakespeare often lost himself in his own generation, becoming unmindful of the ancient people whose customs he often modernized. Yet his occasions for such errors were negligible in comparison with those of the young farmer at Palmyra, New York, if we are to assume that Joseph Smith was the author of the Book of Mormon.

In "Hamlet" we read of the clock which "struck twelve," though striking clocks did not appear for three centuries after Hamlet's time. In the same play, mention is often made of "brazen cannon" and other artillery entirely unknown to the Europeans for nearly five hundred years after the time of Hamlet.

Hamlet speaks of the roses on his shoes, though such ornaments were not fashionable until Shakespeare's own time. The most flagrant error in this play is the author's assertion that Hamlet had been educated at Wittenberg; yet the University of Wittenberg did not exist before 1502.

In "Othello," Cassio is made to pray: "Great Jove, Othello guard," while all the characters in this play are represented as being Christians. An appeal like this by a disciple of Christ is as absurd as the pagan Hamlet's pious references to the Bible and Christianity.

In "Macbeth" mention is made of dollars, drums, striking clocks and other modern devices not in existence at the time the story was supposed to have been enacted. Lennon, in

speaking of the storm on the night that Duncan was murdered, says: "Our chimneys are blown down," yet there was not a chimney in Scotland at the time this is supposed to have happened.

SHILLINGS APPEAR

In "Henry The Fifth," shillings appear as a medium of exchange; however, they were not in circulation until the time of Henry the Seventh. In this play, Henry the Fifth mentions going to Constantinople and taking the Turk by the beard, whereas Constantinople was not in the possession of the Turks until 1453, thirty-one years after Henry the Fifth passed away.

It is in the "Winter's Tale" that the well known blunder appears—the shipwreck in Bohemia—though that country is landbound on all sides, with no sea within a hundred miles of its boundaries.

Similar anachronisms appeared in almost every play Shakespeare wrote, yet his worldly wisdom was above that of Joseph Smith's as the heavens are above the earth.

Yet one prejudiced critic has written of this book: "The Book of Mormon should have been a model of perfection. It should have stood out alone, a solitary pinnacle which linguists would have peeped at through a telescope from afar. It should have been a book which educators would have taken into the school room from one end of civilization to the other. Shakespeare has stood out an unapproachable pinnacle in his line for centuries. And while he seems mighty to the scholars of today, he should have been a mere speck when compared with the work of the Almighty. The language of the Book of Mormon should have been absolutely perfect."—Lamoni Call, "2,000 Changes in the Book of Mormon," p. 28.

PART V OF
"A MARVELLOUS WORK
AND A WONDER"

It is unfair to set up a literary standard for the Book of Mormon that is superior to that of the Bible. Should we require more perfection in the Book of Mormon than in the Bible? If we are to regard them both as the word of God, we must judge them both by the same criterion, measure them by the same measuring rod. If the opinion expressed in this quotation were logical, we should expect to find a uniform literary style in the Bible, while, to the contrary, there are as many different literary techniques as there were prophets and writers.

Biblical scholars have recognized this diversity of style and have sought to explain it in a manner that is not incompatible with our views concerning the Book of Mormon. Carlyle B. Haynes has offered this explanation: "When God inspired men to write, the personality of the writer was not effaced, his style was not set aside. The spirit of God infallibly guided in the commission of divine truth from the writer's own vocabulary and in his own particlar style."—"The Bible, Is It a True Book?" p. 229.

"It is no honour to the Bible," asserts J. Patterson Smyth,

"to ignore its human side, to insist that the writers were only God's machines. Rightly understood, the presence of the human element should increase instead of lowering its value as a book of religion for men. . . . It is as sunlight through a painted window. The light must come to us coloured by the medium. We cannot get it in any other way."—Smyth, "How to Read the Bible," p. 23.

Another authority has said that God adopts the language of the person who represents Him, "not the syntax of heaven or the vocabulary of archangels. If God Himself," he continues, "in order to save the French nation from a frightful explosion, by introducing the Gospel among them, should design to send some prophets among them, by whose mouth He would make Himself heard, they would certainly speak in the French language. But, then, what would be their style and what would you require as characteristic of the style of God? He might choose that one of these prophets should speak like Fenelon and the other like Bonaparte. Then it would be, in a certain sense, the pithy, barking, jerking style of the great general; it would be again in the same sense, the flowing style of the priest of Cambray; but in another sense, more elevated and more true."—A. E. Gaussen, "Inspiration of the Bible," p. 62.

If an unschooled youth in a frontier village had written this book of 600 pages in the short time of three months, unaided by the inspiration of the Lord, it would have shown more confusion than there was at Babel's unfinished tower, at which remote time the story of this book commences. It would have been held up to all the world as the most impious fraud ever foisted upon the public. Its first large edition would never have been sold.

Though its ancient writers often apologize for their frailties and beg its readers to condemn it not because of its imperfections (Mormon 8: 12), there is evidence on every page that it is a sacred history recorded, preserved and translated by the inspiration of heaven.

One example will suffice to show how the Book of Mormon avoids such common mistakes as are made by the best of writers: The first part of the book deals with the Nephites and is replete with Hebrew traits, names, customs, and embraces numerous examples of Hebrew poetry, parallelism and repitition. This is followed by forty pages abridged from the Jaredite literature, the abridgment having been made by Moroni, who was well acquainted with the majesty and beauty of the Hebrew literary style. Yet the Jaredite literature is free from all Hebrew traits, customs, expressions and other features so characteristically Hebraic.

If a single Hebrew trait appeared in the literature of that nation which migrated from Babylonia, it would reveal the hand of man in a book claiming God as its author. Such an example is not to be found in the volume. If the book of Ether contained any of the following terms, it would point to the mind of man as its source, whereas, the absence of these words speaks favourably of its divine origin:

(Continued on page 160)

For The Young Folk

Listen, my boy, I've a word for you;
And this is the word: Be true, be true!
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

And you, little girl, I've a word for you,
'Tis the very same: Be true, be true!
For truth is the sun, and falsehood the night,
Be true, little maid, and stand for the right.

A FEAST IN EGYPT

ON their return from Egypt to their father in Canaan, the nine brothers spent one night at an inn. When one of them opened his sack to get food for his horse, he found, to his surprise, the money he had taken to Egypt to pay for the food, and which Joseph's servant had returned to his sack. Later, very puzzled, the brothers told their father of their adventures, and then each one of them found in his sack the bundle of money taken to Egypt for payment. Both the father and the sons were very much afraid then, wondering what the ruler of Egypt intended to do with them.

Israel was very sad when he heard that the ruler of Egypt wished to see Benjamin, for he had already lost Joseph and Simeon, so all Reuben's pleadings to take the lad with him were in vain, for Israel could not bear to be parted from his youngest son.

By and by, the family were again without food, and Israel sent forth his sons once more in search of the precious corn in Egypt. Judah reminded his father how the ruler in Egypt had said he would never allow them to come into his presence again unless Benjamin came too. When Israel realised that no more food could be obtained unless Benjamin was allowed to accompany his brothers to Egypt, he said that they could all go, but so that the ruler would not harm their young brother, the brothers were all to take double money, and gifts of choice fruits, honey and spices, with which to pay for the corn they hoped to receive.

When Joseph saw his brothers return to Egypt the second time, he ordered a big feast to be prepared. All the brothers were brought to his house, and once more they were questioned about their father. Joseph was very glad to see Benjamin. When he gave his brothers their places at the table, according to their ages, Benjamin was given the place of honour, and his helping of sweets and delicious foods were five times as large as those of the other brothers.

At the close of the feast, Joseph once more commanded his servants to fill the brothers' sacks with corn, and once more to return the money into the mouths of the sacks. Into Benjamin's sack was also put the silver cup which Joseph used every day.

—E. M. B.

L.D.S. Pen Friendship League

Under the direction of President A. K. Anastasiou.

LATTER-DAY SAINTS—YOUNG PEOPLE— GET TO KNOW EACH OTHER.

ON Friday, February 20th, a telegram was received which read:

> "Getting married tomorrow... arrive London February 21st for Church ceremony; Sister Moore and Brother R. V. Neilson; LONG LIVE PEN LEAGUE."

These two Pen Friends did arrive. Tired and weary from a night's long travel from the North of England, they were in the Mission Office early Saturday morning, all smiles and joy, standing arm in arm. It was indeed a pleasure to greet them. By 11.0 a.m. they were married. There could be no delay. Brother Neilson was on his embarkation leave, and a Church Marriage performed by Mission Authority shall always remain the happiest moment of these two fine Latter-day Saints. It is our hope and prayer that they will one day go to Zion and be married for life and eternity in one of the Temples. What a wonderful opportunity for these two people to be united eternally, and, having fulfilled their earthly responsibilities, having kept the commandments of the Lord fully, to enter the Celestial Glory and receive their exaltation "that passeth all understanding."!

Brother R. V. Neilson is a Canadian; his bride, Sister N. Moore, is a Canadian, too, by birth. For the last four years she has lived in England with her parents, being a members of the Leeds Branch.

It is our prayerful hope that many more of our fine L.D.S. Brothers and Sisters will seek the earthly union in holy matrimony, under the hands of the Priesthood of the Church. Latter-day Saints hold marriage in such reverence and sacredness that nothing short of a Temple marriage is good enough for them. However, since there is no Temple of ours in this country, the Saints are counselled to be married in the Church and receive their blessings and promises under the hands of those who are appointed to the ministry, for surely their words shall be fulfilled if the recipients remain faithful and true to all the covenants.

The simplicity and sacredness of these services impress

(Continued on page 160)

"Let Your Light So Shine . . ."

By Sister Marjorie A. McCormick
Historian, British Mission Relief Society Board.

DURING the Sermon on the Mount our Lord said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

One of our Relief Society Sisters, in the Bristol District, is doing a wonderful work. Some time ago she became interested in the W.V.S.—that body of able women who have done so much to relieve people bombed out of their homes; who have provided wardens and firewatchers, weary and worn with toil, with food and drink; who have done all the hundred and one jobs that women can do to relieve suffering and grief.

Gradually this Sister, by her love and cheerfulness under trying conditions, came to be loved and respected by her fellow workers in this organisation, until the day came when she was chosen as their leader. She now has between sixty and seventy women working under her, looking to her for guidance.

These women know to which Church she belongs, and, because they respect her, they also respect her Church. We cannot see into the future, we do not know whether these women will be drawn to the Church, but we do know, because this Sister has "let her light so shine before men," that she has been able to break down a lot of prejudice.

Recently the members of the Church, living in this area, through the influence of this Sister, provided a concert programme for the W.V.S. About 250 people were present, and the members called themselves The L.D.S. Players, and those people knew that they were members of the Church to which their leader belonged.

This Sister is just a humble member of the Church and a very shy speaker, but through hard work, prayer and faithfulness, she has become a leader of women. She has indeed sought after those things which are "virtuous, lovely and of good report."

Can we not take a lesson from this? Can we not forget our differences with each other, and strive only to do the will of the Father? Let us seek to do good in whatever way comes nearest to our hand. Do you remember that old rhyme which used to find its way into so many autograph books?

Do the work that's nearest,
Though 'tis dull at whiles.
Helping, when you meet them,
Lame dogs over stiles.

It's rather a good thought, isn't it? We so often go out, like knights of old, arrayed in splendid armour, eager for the fray, when all the time there is a grand job just waiting to be done close to hand. But we wanted the honour, the praise, and the glory, and so we missed our opportunity which our Father had given us. We cannot go back and pick up those lost opportunities, so let us watch always that we do not miss any that throng our path upon life's way.

RELIEF SOCIETY CENTENNIAL CELEBRATIONS

(Continued from page 150)

complete sets have been sent to each Branch President to pass on to the Relief Society Presidency, where such is organized.

In every Branch where Relief Society is not functioning, District and Branch Presidencies are urgently requested to assist the District Relief Society Supervisor and the Sisters in such Branches to present Centennial Programme without fail.

Please study the material very carefully and make full preparations for our Centennial Relief Society Celebrations in EVERY Branch of the Mission.

Please organize your efforts in the Branch to obtain membership dues (1/-) from every Sister and from lady friends of the Church who wish to belong to it.

Every Sister and friend should feel honoured and proud to be a member of this great Women's Relief Society of the Church in this the Centennial Year of Woman's Emancipation and Universal Suffrage, divinely inspired and organized in 1842.

—BRITISH MISSION RELIEF SOCIETY BOARD.

★

JOSEPH SMITH WROTE BETTER THAN HE KNEW

(Continued from page 156)

Israelites, Law of Moses, Palestine, Abraham or the later patriarchs, or the later Jewish prophets, Aaronic or Melchizedek Priesthood, tabernacle, Levites, Ark of the Covenant, Temple, Egypt, Dead Sea, Jordan, Jerusalem, circumcision and many similar terms not in existence at the time the Jaredites left the old world. Most of these terms were used in the first five hundred pages of the book, but they cease to appear the moment the writings of the Jaredites are introduced.

The sincere reader of this precious volume of scripture is led to exclaim, as did Willard Richards when he began to read it, "Either God or the devil wrote this book. No man wrote it!"

★

L.D.S. PEN FRIENDSHIP LEAGUE

(Continued from page 158)

everyone who happens to attend. Even a Registrar, who has been present on more than one occasion in his official capacity, remarked, after one of the ceremonies: "I wish you had more of these weddings. They are the finest I have ever attended."

And here is another new member:

"I do really think that this League is a very good idea, because it does help to bring us young folk together. I am 23 years of age and would like very much to find a pen friend about my own age."—Miss Vera Bailey, L.D.S., 95 Beaumont Road, Sheffield 2.

LATTER-DAY SAINTS—YOUNG PEOPLE—
WRITE TO EACH OTHER.

—A. K. A.

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Norwich:
Frank M. Coleby,
2, Burton Street,
Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

Handsworth:
Geo. R. Grundy,
156, Heathfield Rd.,
Handsworth,
Birmingham 19.

Kidderminster:
Wm. L. Gittins,
"Nauvoo,"
226, Hoo Road,
Aggborough,
Kidderminster, Warcs.

Northampton:
James B. Neil,
54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton.

Bristol:
Herbert S. Millard,
25, Regent Terrace,
Newtown, Bristol.

Hanham:
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

Plymouth:
T. Harries,
19, Cranbourne Ave.,
Lipson, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

HULL DISTRICT

Gainsborough:
W. H. Fitchett,
11, Japan Road,
Gainsborough.

Grimsby:
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

Hull:
Geo. Utley,
9, Brockenhurst Ave.,
Cottingham, Hull.

IRISH DISTRICT

Belfast:
Joseph Ditty,
129, Alliance Road,
Belfast.

Dublin:
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

LEEDS DISTRICT

Batley:
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

Clayton:
Tom Ledgard,
11, Watts Street,
Clayton, Bradford.

Halifax:
Geo. H. Smith,
13, Byron Street,
Hanson Lane,
Halifax.

Leeds:
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

LIVERPOOL DISTRICT

Accrington:
Eddie Preston,
"Larbeck,"
Hyndburn Road,
Great Harwood,
Lancs.

Blackburn:
Herbert Taylor,
132 Richmond Hill St.,
Accrington, Lancs.

Burnley:
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

Liverpool:
G. E. Patey,
43, Kingsland Cres.
West Derby,
Liverpool 11.

Nelson:
John R. Moore
27, Ivan Street
Queensgate,
Burnley, Lancs.

Preston:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

[P.T.O

L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

Brighton:
Edmund W. Wheatley,
71, Balcombe Ave.,
Worthing, Sussex.

Catford:
W. Hamilton,
61, Gareth Grove,
Bromley, Kent.

Chiswick (West):
A. J. Willmott,
119, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

Gravesend:
Thomas R. Rudd,
102, Windmill St.,
Gravesend, Kent.

Letchworth:
Fred E. Simmonds,
29, Bedford Street,
Hitchin, Herts.

Luton:
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

North London:
A. J. Willmott,
11, Comus Road,
Holloway, N.

Portsmouth:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

South London:
Wm. T. Mead,
61, Winterbrook Road,
Herne Hill,
London, S.W.24.

Aldershot:
Henry Squire,
19, Edward Street,
Aldershot, Hants.

St. Albans:
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

MANCHESTER DISTRICT

Bury—Bolton:
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale. Lancs.

Hyde:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Manchester:
Lawrence Gregson,
"Elswick,"
1, Westbrook Drive,
Macclesfield. Ches.

Oldham:
John Massey,
6, Park View,
Chadderton,
nr. Oldham.

Rochdale:
Fred Waddington,
184, Edmonds Street,
Rochdale, Lancs.

NEWCASTLE DISTRICT

Gateshead:
Thos. W. Turnbull,
46, Chichester Street,
Gateshead,
Co. Durham.

Middlesbrough:
Sydney Featherstone,
5, Wilton Avenue,
Dormanstown,
Redcar, Yorks.

Shildon:
Thomas Dinsdale,
49, Chandos Street,
Darlington.

South Shields:
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

Sunderland:
Wm. Wright,
70, Nora Street,
Sunderland.

West Hartlepool:
Wm. H. Allason,
13, Edgar Street,
West Hartlepool.

NORWICH DISTRICT

Lowestoft:
Sidney W. Coleby,
11, Steven Street,
Lowestoft.

Great Yarmuth:
Albert A. Cole,
56, Wolsley Road,
Southtown,
Great Yarmouth.

Norwich:
Alfred F. Woodhouse,
71, Old Palace Road,
Norwich.

Thurlton:
Arthur A. Knight,
Thurlton Haddescoe,
Norwich.

NOTTINGHAM DISTRICT

Derby:
Frank Orme,
9, Young Street,
Derby.

Eastwood:
George S. Allen,
54, Regent Street,
Derby.

Hucknall:
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

Leicester:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Loughborough:
Geo. W. Winfield,
133, Station Street,
Loughborugh.

Mansfield:
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

Nottingham:
Samuel Hawson,
41, Shipstone Street,
Nottingham.

SCOTTISH DISTRICT

Aberdeen:
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

Airdrie:
Thomas M. Graham,
15d. West Kirk St..
Airdrie.

Glasgow:
J. McQueen,
1,025, Argyle Street,
Glasgow.

Edinburgh:
James Marlow,
32, Ogilface Crescent,
Blackridge.
W. Lothian,

SHEFFIELD DISTRICT

Barnsley:
Fred K. Birkhead,
109, High Street,
Silkstone,
nr. Barnsley, Yorks.

Doncaster:
David Smith,
13, Lake Road,
Woodlands East,
Doncaster.

Rawmarsh:
Joseph T. Quinney.
New Cottages,
Upper Haugh.
Rawmarsh,
Rotherham, Yorks.

Sheffield:
James R. Bargh,
141, Sanford Grove Rd.,
Sheffield 7.

WELSH DISTRICT

Merthyr Tydfil:
R. C. Thomas,
Severn View Place,
Varteg, Mon.

Pontlanfraith:
William Griffiths,
63, Llanfach Road,
Abercarn. Mon.

Varteg:
Hadyn Forward,
9, Percy Street,
Garndiffaith.

The Ludo Press, 373 Earlsfield Road, London, S.W.18.